

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

We are glad to observe that Dr. Strong's robust 'Australian Herald,' published in Melbourne, is paying attention, and sympathetic attention, to occult subjects. It has lately printed a communication from a German gentleman, residing in Melbourne, who tells the following impressive story:—

Some months ago I visited a Cathedral church in this city at noon. It is a favourite resort of mine. During my prayer there, I dreamt of a beloved friend of my youth, of whom I had not heard since we parted many years ago. As I opened my eyes I saw his figure clear and distinct before me, transparent as glass, but outlined like a drawing. His colour was like yellow wax, his profile sharp, with eyes closed. Thinking that my sight, otherwise good, played me false, I closed my eyes again, rubbed them well, and re-opened them. There again was the figure of my old friend as before. I left the church, feeling quite awe-struck. The image, however, followed me, and even in the clear bright sunshine kept close to me for about ten minutes, when it became less and less distinct, and finally vanished. I cannot describe my state of mind: I was obliged to re-enter the church to compose myself.

That night I had a strange dream. I stood at the death-bed of the same friend, asking him what ailed him. 'Why,' answered he, 'I have just died.' 'Died! where then?' 'In my old home.' 'So, I will see thee no more.' 'Why,' replied he, 'I visited thee to-day in the church.' I awoke in tears; his death had become a certainty to me.

Some weeks later, I received a letter from a near relative, to which was added the following postscript: 'The friend of your youth is now dead. He loved you much, and thought of you often in his last illness.'

That for which we stand calls for the supremacy of righteousness above all considerations of gain, either of power or of wealth: and it is righteousness, says the Old Testament, that exalteth a people.

There are times when we think that England needs to be reminded of this, and when the spiritual prophet is urgently required, in order to drive it home. The conflict between gain and righteousness is in reality very much the same thing as the conflict between Materialism and Spiritualism; and we are afraid that gain and Materialism are rather rampant just now.

It becomes England to very seriously consider how she stands to-day as to this vital matter. The world is losing its old reverence for her; and something very different from reverence is observable on almost every hand. A writer in 'Concord' says:—

We observe that the 'Advocate of Peace' says what has been repeatedly stated by the American correspondents of the London dailies—viz., that certain senators are seeking, not

merely delay, but 'the death of the treaty,' because 'they dislike England.' 'They are certain that all her motives in seeking to have this convention established are dark and tricky. She wishes to tie our hands, so that she may be free to do as she pleases, in spite of the Monroe doctrine. She is determined to outdo us on the Central American isthmus.'

It is, indeed, painful and humiliating to find this distrust and dislike of England confronting us on every part of the globe, and especially so because it weakens the influence of our country in good causes—such as the rescue of tens of thousands of Armenians, her good administrative work in Egypt, and now (temporarily) her realisation of the great Tribunal scheme. It is incumbent upon all Englishmen to consider most seriously how far they deserve this universal suspicion and antipathy. It cannot be altogether undeserved.

We are old-fashioned enough to quote Scripture occasionally, and we never quoted it with more satisfaction than now, when we set up this as our beacon-light both for nations and for men;—'The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law.'

'The Catholic Herald' does not take our reproof kindly. We abundantly showed that its surmise was wrong, and we ventured to suggest that it was ignorant of what it condemned. It has nothing to say in reply except that what looks 'innocent and harmless,' as set forth by 'LIGHT,' may be evil, on a closer acquaintance. Thousands say that of the Roman Catholic Church, friend 'Herald'!

The 'Herald' tells a story of a marriage between a Mr. Brown and one of the Eddy mediums. Somebody has said that this marriage was 'performed' by one of a band of spirits, and that Mr. Brown did not trouble about its legality. And then the 'Herald' adds, 'This is how they marry "over there." And Spiritualists seem quite satisfied with such "marriages."' This is odious. Anonymous tales are bad enough, but to draw, from the action of one Spiritualist, an inference concerning Spiritualists in general is simply disgraceful. Again we offer the suggestion that if we acted in this way concerning, say, Roman Catholic priests, we could, in 'Herald' fashion, convict them of every crime. What good end can be served by such rank diablerie?

Mr. Henry Smith's 'Plea for the unborn' (London: Watts & Co.) is a most outspoken little book in favour of a State regulation of marriage. The drift of the whole may be gathered from this passage;—'No one who is physically or mentally diseased should be permitted to marry. It is a crime to entail upon children tainted blood, loathsome disease and insanity. I consider it worse than murder, as murder puts an end to life, and may put an end to a life of misery; whereas bringing diseased children into the world is entailing possibly a long life of misery.'

To any one who has not read Olive Schreiner's new book, 'Trooper Peter Halket of Mashonaland,' we would say,—Do not delay. To read it is almost a sacred duty. Whether as Humanitarian, Christian, or English man or

woman, each one of us ought to give heed to this pathetic message. Terrible things are being done in our name, of which we ought to know. Mighty duties are coming to our door, of which we ought to be aware.

We sympathise not a little with the view taken by 'The Spiritual Medium' concerning the tendency of some Spiritualists to go off into the high latitudes of occultism. It is a pity; and all the more so because, in trying to reach the moon, many lose interest in the fruit tree. Spiritualism is really a simple matter, as a matter of fact; it only becomes difficult and loses practical value when we wrestle with the fact and try to get behind it to the reasons why. By all means get to the reasons why, if possible, in a steady, natural, and unstrained way: but let the grand simplicity suffice as our mainstay.

'The Spiritual Medium' says, for instance, of Theosophy:—

There is a subtle charm in the word Theosophy. Under its magic spell we are prone to drift away from the clear and simple teachings of the beautiful philosophy of Spiritualism, and in our search for knowledge bearing on the phenomena of life we break away from its inspiration and testimony, and revel in a sea of mysticism and perplexity, and imagine we are garnering rich stores of knowledge from ancient lore.

Far be it from us to suggest anything like a policy of lotus-eating or *laissez faire*. Let us get on as fast as we can, with prudence, clearness and definiteness: but do not let us lose ourselves in explanations before we are perfectly familiar with our facts: and, above all things, do not let us neglect experiment, however simple, in favour of theories, however apparently profound.

ROBERT BROWNING AND D. D. HOME.

In the 'Memories of Hawthorne,' by his daughter, Rose Hawthorne Lathropp, published by Kegan Paul, we find the following reference to Mr. and Mrs. Browning, with whom the Hawthornes were intimate, and Mr. D. D. Home, the medium:—

Mrs. Browning is a Spiritualist. Mr. Browning opposes and protests with all his might, but he says he is ready to be convinced. Mrs. Browning is wonderfully interesting. She is the most delicate sheath for a soul I ever saw. One evening at Casa Guidi there was a conversation about spirits, and a marvellous story was told of two hands that crowned Mrs. Browning with a wreath through the mediumship of Mr. Home. Mr. Browning declared that he believed the two hands were made by Mr. Home and fastened to Mr. Home's toes, and that he made them move by moving his feet. Mrs. Browning kept trying to stem his flow of eager, funny talk with her slender voice, but, like an arrowy river, he rushed and foamed and leaped over her slight tones and she could not succeed in explaining how she knew they were spirit hands.

This is a very different version of the story from that which was given some time after Browning's death by Mr. Greenwood, and yet if we remember rightly Mr. Greenwood was under the impression that he told it as Browning had told it to him!

A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ , to be applied to the purposes of that Society; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualists' International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members, address:—J. ALLEN, Hon. Sec., 115, White Post-lane, Manor Park, Essex.

'TIEN'S' ANSWERS TO QUESTIONS.

(Continued from page 185.)

Another problem submitted was in the following terms:—
'A friend, very narrow in his theological views, has just passed to your side. Will "Tien" kindly say what probably would be his mental condition? Would he, perhaps ignorant of the change, think all his new experiences a dream, and hover about his old home, waiting to tell someone of the dream, or would the experience previously gained in the sleep state, though unknown to him in his waking state, now be sufficient to enable him to understand that he had gone through the change called death, and that everything was simply different to his expectations?'

'Tien' replied that it could hardly be expected that any person whose opinions and conceptions of a certain country were diametrically opposed to the actual facts pertaining to that country could immediately adjust himself to the conditions he found when he arrived there. Even supposing, as in the case submitted, the possibilities of gathering experience of that country while in the natural sleep state, were to be admitted, the translation of the intelligence then gained into the outer memory was usually a somewhat uncertain and unsatisfactory process, so that when he returned to his normal self-hood and regained his external consciousness on the spiritual plane of life he might have a fragmentary and more or less clear and definite conception of the circumstances around him, but there would be naturally a conflict between his natural memory and external consciousness in regard to the experiences he encountered in the spiritual world. Naturally he would feel somewhat strange, and if his spiritual perceptions had not been properly awakened, even by his experiences in the natural sleep state, he would find himself practically 'at corners' with his new state of being, and that would cause a revulsion which would drive him from a purely spiritual life into some condition of relationship with the material world, and would lead him to the conclusion that he might simply be in the dream condition, struggling to awake therefrom and to come into contact with the people around him. Finding it difficult to communicate with these people, and realising that, wherever he was, he had not got into that heavenly condition which his creed led him to expect, he would probably undergo a 'bad quarter of an hour' until his spiritual nature became sufficiently quickened to enable him to recognise the difference between his former condition, as an inhabitant of the material world, and his new state. The unfortunate fact that he died very narrow in his theological views simply meant that he had carved certain ideas on the framework of his mind, concerning the future existence, and, like so many other people who had not died, would insist on trying to square the facts of nature to his opinions, rather than adapting his opinions to the facts of nature. According to the stubbornness of his mind, so would be the length of time that he would remain in that condition described as spiritual darkness.

Following this reply came the question: 'Will "Tien" kindly say what arrangements are ordinarily made on his side for the reception of a good man leaving his physical body and who has some knowledge of the impending change?'

The control replied that the question was a wide one, and might have its antithesis related to it as well, since there was a possibility of receptions being arranged for men who were not good as well as for those who were. However, dealing with the case stated, it might be said that a good man usually had a number of sincere friends and personal relations who valued and loved him for his goodness. In the course of such a man's earthly career it was reasonable to suppose that some of his friends would have passed through the valley before himself. Death did not dissolve the ties of affection, sympathy, and love; and those friends who loved him while he lived here would continue to care for him after they had passed beyond. The strands of sympathy would still bind soul to soul, so that they would have a general knowledge of the incidents of his career, and when they perceived (as frequently they did, years before the event occurred) that he would be coming across the river to them at a certain time, they gathered near with those who—it might be—were even dearer, more closely affinitised to, the coming visitor than themselves. When the final hour approached and Nature was doing her part, with all her gentle care, to pull down the scaffolding that surrounded the beautiful temple she had been building in the past—when at last the golden cord was broken,

and the translation was effected—there would be found gathered, either in the chamber or about the dwelling-place, many who knew and loved the arising brother. Those who were nearest and dearest to him would be there waiting to receive the re-organised personality and bear him gently away in loving embraces to his home—a home that the good-living and earnest doing of this man must, of necessity, have builded for him over there. When the newly-arisen one was taken to his home and laid to rest, the loving ministrations of sympathy began to work, and presently, as recovering from a gentle and refreshing, but somewhat heavy, sleep, the new comer revived to conscious life again. Awaking, he gazed around him, not like the man referred to in the previous question, in distress and dismay, but with the sweet consciousness that he had ‘come home,’ home to those who loved him, home to those who had been waiting for him, to that home which was his by every right, since he had built it from out his own life. ‘This in brief,’ said ‘Tien,’ ‘may be taken as some description of the preparations which are made for the wise and good, for those who know something of what the impending change will lead to when they pass through the portals of silence into the land of life and light beyond.’

‘If the souls or spirits of infants mature after death, and those of old people rejuvenate, how is recognition possible hereafter?’

‘This,’ said ‘Tien,’ replying to the question, ‘brings us to one point of the question we have already dealt with—the relationship of the spirit to the body. The child conceived in accordance with Nature’s laws has had the foundation of its immortality laid, and whatsoever may occur subsequently, the foundational facts having been established, the ultimate development of the personality is merely a question of sequence.’ Having thus suggestively shown that the real question is one of individual identity and not of mere external change, ‘Tien’ proceeded to elaborate the point at considerable length. Let it be supposed (he argued, in effect) that recognition was a question of external appearance, and that a child having passed into the spirit world remained a child, while the mother lived on for some twenty years afterwards, acquiring all the marks of age, bodily change, and infirmity. If the child remained as it was twenty years before, the mother might recognise the child, but the child might have some difficulty in recognising the mother, if the mother passed into the next world the same in appearance as when she lived here. ‘Tien’ then proceeded to develop another aspect of the question. There was, he said, an element of injustice involved in the idea suggested by the question. ‘You,’ said he, ‘have had your fill of experience and happiness. You have sated yourself with the waters of life, and yet, by implication, it would seem you want this child of yours to stand still, to remain a child, that you may have the somewhat selfish pleasure of recognising it again. If you can only know your child by its form, then it is certain you will not quickly recognise it. If there is no deeper tie between mother and child than that, the child could never have been an offspring of soul-love. But if there is that deep spiritual tie that exists in all real parentage, no matter if a thousand years had elapsed, no matter if the mother had changed beyond all possible chance of being recognised by face and form, that deep spiritual affinity would speak through all. “My child,” “my mother,” would be the message flashed along the wires, and they would recognise each other, not because of the personal exterior, but because of the underlying spiritual relationship that bound them together.’

‘Is there anything in the next stage of life akin to marriage in this?’

To this question the control replied at some length, prefacing his remarks with the observation that there were so many curious, startling, and sorrowful things in connection with marriage in this world that one might be pardoned for hoping there *was* nothing akin to it in the next! Marriage here too often meant ‘the purchase of a pretty face for an old title, marrying my neighbour’s estate, or marrying into the firm and becoming a partner.’ Such things were prostitutions of the highest and holiest relationship that could be established between man and woman; and a new gospel had to be preached in this regard that should pervade the whole social atmosphere. What he (the speaker) understood by marriage here was a physical, moral, and spiritual unity. People thus married were united by the strongest and only real ties that united souls. When one of two individuals so united passed into the next world the survivor had no room for a successor to

the place filled by the departed companion. The love, the memory, the sympathy of the arisen soul still remained as an influence all-satisfying and complete in the life of the one left behind, so that when the one who was left also died and went across the river, one might say in truth, ‘Oh, yes; they will be married again,’ or, in simple truth, ‘They will meet and be companions still in that higher and happier world;’ for Love represented the divinest element in human nature. Dealing with those innumerable cases where the state of true marriage is not attained in this world, the control said, ‘In the next world the law of association is mutual affinity; where there is no affinity there is no companionship. The unwisely-united are sundered at death, and in God’s greater world sooner or later they find that which they failed to realise while here. And then what follows? Why, the very answer to the question: that if they find those whom they did not meet in this world, there must be in a sense marryings in the world beyond, when kindred souls unite and blend their life and love in the glory of the immortal day.’

‘A mere alteration of temperature, pressure, or chemical combination transforms matter from a tangible form into an intangible gaseous form, or *vice versa*. May we consider spiritual processes as similar and subject to similar laws, but on a plane not ordinarily cognisable by our physical senses?’

The control replied: ‘Precisely so. And let us add to it that the slightest variation in what may be called the normal integrity of the nervous system and the various sense-organs of the human body will give you an altogether different and distorted view of this physical world; hence the necessity of carefully correcting all sense-impressions, and the greater necessity of carefully correcting these impressions when questions of psychical and spiritual experience are involved.’

‘Is it a fact that places are haunted for hundreds of years, and that the unhappy spirits cannot progress unless assisted by mortals?’

To this inquiry ‘Tien’ replied affirmatively. It might seem strange that a spirit could be in a place for hundreds of years, chained there by some attraction which it was apparently unable to withstand. Hundreds of years seemed a very long period indeed, from the mortal point of view; but to the mind the duration of time was frequently a very relative conception. Thus, under the shock of some great grief or trouble, the sufferer will seem to have lived a life-time in a single day. This was even more the case in the spirit world, where the intensity of every emotion and experience was immensely quickened and deepened, and a spirit might be for a hundred years of mortal time practically conscious of only having lived a few days or hours, so absorbed might he become in the contemplation of the causes that held him to his condition. To release such a spirit it was necessary to reason with him, to take counsel with him, to bring mental power and force to bear upon him, to quicken his spiritual perceptions by helping him to realise that brooding over the past, and submitting to a morbid feeling which chained him to the past, is the worst possible use he could put himself to. When he could be thus helped and encouraged he would become liberated and clothed in his right mind, and would leave the locality that he had been associated with so long. Hauntings came from two classes of spirits, and, singular as it might seem, two classes of opposite natures: the very gross, ignorant, and superstitious, and the highly refined and sensitive classes. The spirits of the one class were, as a rule, held by their fears or by some depraved form of physical appetite, the other spirits by their extreme sense of honour and remorse. The one case might be described as a purely physical association, and the other as an extravagant form of mental association. The ‘happy medium’—the common person—escaped so sad a fate by reason of the sturdy common-sense with which he faced the problems of existence.

The few remaining replies may be briefly summarised as follows: In response to the question as to whether (as a Chinese) he was still familiar with his native tongue, ‘Tien’ replied, in effect, that a very long residence on the spirit side of life naturally dulled the relationship with former earthly conditions, but while perhaps lingual dexterity might be difficult, the inner or spiritual side of the language would be comparatively easy to deal with. He referred also to the inability that was presented in the constitution of the medium for the production of sounds linguistically foreign to him.

To another inquirer who desired information upon the momentous questions, ‘How does life originate, and from what

source? What conditions govern the spirit world?' 'Tien' replied that as to the first question, it could only be answered by the Deity Himself. The origin of life was a mystery; all that men could speak of was the beginning of its manifestations. The spirit world was governed by principle and law just as the material world was. It was to be borne in mind that there was no state that conscious intelligence could conceive of in the Universe which was divorced from principle and law; and knowledge of, and obedience to, the laws of Being formed the only royal road to success in any undertaking.

The following two questions from another inquirer were answered by a simple affirmative: 'Is Mr. Morse unconscious of what you are saying through him?' and 'Do the spirits, for the attainment of specific objects, form themselves into societies in the same manner as we do on the earth plane?'

To a question as to whether the spirit people through their mediums could throw any light upon mundane mysteries, such, for example, as a recent mysterious railway murder case, 'Tien' replied that it was possible for spirits to unravel such mysteries, but the spirit world rather shrank from engaging in matters of that kind, for the reason that spirits looked at the problems of physical life from a very different point of view to that from which the people of earth regarded these things. 'They,' said he, 'estimate the problem from the point of eternity, you estimate it from the point of time and its limitations. They know that in every case justice is ultimately done to everyone, and hence they say, "Why should we add to the sum of human excitement and sorrow, and bring about all the sad consequences of the unearthing of crime and criminals, when we know that in God's great Providence of Being justice will be done to murderer and murdered, and the world in the end will be none the worse?"'

'How is the prayer of the Psalmist, "Create in me a clean heart, O God; renew a right spirit within me!" or the publican's prayer, "God be merciful to me a sinner," to be reconciled with the teaching of Spiritualism that every man must work out his own salvation?'

To this inquiry 'Tien' replied that an aspiration for a clean heart was discreditable to nobody, and hope for mercy was the first step towards the expression of regret for wrongs previously committed. Hence the two prayers, rightly understood, might be reconciled quite easily with the doctrines of Spiritualism, that each soul must work out its own salvation. 'If you aspire to good for good's sake and that the good may purify and strengthen you, then the good which comes from God will bless you, but the blessing comes to you because you strove to gain it.'

From the same inquirer came the question: 'Can "Tien" kindly explain the passionate love with which men such as H. Martyn, Rutherford, Wesley, Whitfield, &c., cling to Christ, while Christ's very existence is questioned by men such as Oxley and Gerald Massey, *i.e.*, is it simply imagination, or what?'

In the course of a full reply 'Tien' said that ideals frequently appealed more forcibly to certain classes of mind than realities. Many persons had their intellectual lives ruled almost entirely by their emotions and affections. When it was remembered that the Christian ministry had for generations past exhausted its eloquence and ability in extolling the character of Christ and placing Him before the world in the most glowing colours, it was only natural to suppose that, in many cases, the ideal thus created would become the dominant idea, the ruling thought of divines such as those mentioned by the questioner. So far as the first part of the question was concerned, therefore, it did not matter whether Christ existed or not—the affection was in the minds of millions of rational people who were ruled by their emotions, and who were just as willing to die for their affection as ever were the martyrs of the early Christian Church.

The usual vote of thanks was then passed, and the President, in some closing remarks, said that as there were still a number of questions unanswered, he would submit these to 'Tien' privately, so that replies might be obtained and published in 'LIGHT.'

CANON WILBERFORCE ON SPIRITUALISM AND THEOSOPHY.

On Wednesday afternoon, the 14th inst., at St. John's Church, Westminster, Canon Wilberforce spoke on 'Spiritualism and Theosophy as Substitutes for Christianity.' He began by expressing regret that his lecture would have to be of a destructive character, since the natural tendency of thought and aspiration was constructive. He then referred to what he considered a very remarkable passage in the fourth chapter of the first Epistle of St. Paul to Timothy, 'Now the Spirit speaketh expressly that in the latter times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons.' He drew attention to that word 'demon,' or *daimon*, which undoubtedly denoted the disembodied spirit of a human being. In these latter times, as he might call the end of the nineteenth century, when not only the things of earth were being shaken—in the sense of social order—but even the things of Heaven, he did not think they had a right to be surprised when they found active, earnest, intelligent minds growing dissatisfied with their environment, and weary of the crystallisations of hard, irrational religious dogmas. It had not been generally recognised that one of the strongest blows that had ever been inflicted upon dogma had come from that belief called Spiritualism, or, to use a better name, Psychism. Spiritualism had its mission. Everything had its mission. The Infinite Intelligence which governed human affairs, when it perceived a truth being exaggerated or held in a wrong relation to other truths, sometimes raised up a community or an individual to deny that truth. In this sense even Atheism had its purpose. No one could doubt that the blatant Atheism of many years ago was the logical outcome of the crude religious teaching of those days. Unitarianism was a kind of Protestantism to the almost polytheistic tendencies of certain forms of Christianity. Spiritualism, therefore, was no doubt a Protestantism against the blank, dark, theological materialism of some minds in regard to the next dimension of space. He did not intend to say anything about Spiritualism but what he knew, it having once been his duty to investigate the subject. Towards the latter end of the seventies there had been a great outbreak of mediumship in the North of England, societies and associations were formed, and miners in trance gave wonderful orations. In 1881 the Archbishop asked him (Canon Wilberforce) if he would carefully investigate the subject of Spiritualism, and read a paper before the Church Congress. Accordingly he examined the question, investigated the phenomena, and read his paper detailing the results before the Church Congress. He had not the smallest desire to dogmatise, but he would give them very humbly the opinion at which he had arrived. His opinion was that Spiritualism was a kind of bastard recrudescence of Pagan practices which at one time were common amongst the human race. In the dark days of Judaism Spiritualism was exceedingly common. There were instances of divination, of writing on tables and walls, of doubles, and of mysterious sounds, of being able to touch fire without being burned—all the phenomena which had been reproduced over and over again to-day. In this connection he might refer to an exceedingly interesting work by Mr. Page Hopps which dealt with Spiritualism in the Old Testament. There had never been a time in the history of humanity when these phenomena were not more or less common. In the early Church there were many traces of so-called Spiritualism, and he believed that the inner meaning of most of the Epistles to the Colossians was a protest against Spiritualism, as, for instance, where St. Paul spoke of worshipping angels, by which he doubtless meant those entities or beings, whatever they were, that sought communication with men in the flesh. The Canon then gave some outlines of the rise and progress of Modern Spiritualism from the time of the Hydesville knockings, dealing with the phenomena, and referring to some of the leading mediums and adherents of the movement (including the late Robert Dale Owen), and to the inquiry instituted by the Dialectical Society Committee. He alluded to the scientific investigations conducted by Professor De Morgan, Mr. Alfred R. Wallace, and Mr. Crookes, in which connection he referred to the invention of the radiometer, an instrument for recording the dynamic force of light, the idea of which, it had been stated, was communicated by the spirit world. He also enlarged upon the reality and genuineness of

So ever truth takes shape to lucid eyes
In sign and type, the formless form assumes,
And man himself seems but a woven veil
Which hides an inner wonder passing thought;
When death that veil has rent, the light revealed
Shall star-like rise full grandly o'er the verge
And vast horizon of eternity.

DORA STUART-MENTEATH.

the phenomena as evidenced by the fact that professional conjurers had admitted their inability to simulate it without apparatus.

Dealing with the object which the unseen beings had for seeking communication with this world, Canon Wilberforce narrated an interesting story concerning a very dear personal friend of his, a member of Parliament, a man of spiritual life and earnest, prayerful mind. This gentleman was a member of a Commission to inquire into agricultural distress in Ireland, and had taken a journey to that country to carry out his duties. While seated one evening with his private secretary there came certain sounds with which he was perfectly familiar, being a man possessed of very strong mediumistic power, while long practice had enabled him very rapidly to read the messages which were conveyed by raps. 'Do you intend to respond to that?' his secretary asked him. He replied in the affirmative, and a message was spelt out. The unseen communicant having given its name was asked, 'Why are you here?' The reply was, 'I came because I am in the dark and I saw light.' 'What do you want?' 'I died out of communion with my Church. I never had a single prayer offered for me. I want to be prayed for.' The Canon's friend accordingly knelt down and prayed for the afflicted spirit, asking that if any influence could be set free that could benefit that wandering soul, it should be done. And after that there came another message thanking him for his prayer, and saying, 'While you were praying light came and the darkness passed away.'

They had a right to ask after this, said the Canon, if he thought there was any practical good in Spiritualism. Here it was possible that he might differ from some of those present. He believed that there was a great amount of danger in it. Why did he say that? From a very long experience of the untruthfulness of many of the communications that purported to come from that other dimension of space. It would weary them if he recounted the great numbers of messages which appeared to be truthful but which, on investigation, were found to be utterly false. Again, one rarely, if ever, obtained a communication of any kind that was not such as might have been in one's own mind at the moment, rather giving the impression that if there was any being outside of yourself it was reading your own mind first. It suggested the idea of another consciousness that could in certain circumstances be projected from oneself, thus creating the impression of another individuality at work. With the exception of Robert Dale Owen (who professed that Spiritualism had converted him from Atheism to Christianity) the Canon's experience was that advanced Spiritualists, if they were unbelievers in the Universal Soul—or what are called atheists—before taking up Spiritualism, remained atheists afterwards. Now and again there were instances of those who seemed to have entered into a new life after becoming Spiritualists. They were, however, so rare that he did not think they could be quoted as being the credentials of this fact of Spiritualism. He had heard of cases where unfortunate young people, especially girls, had been morally, mentally, and physically ruined through becoming entangled in occult and spiritualistic practices. Another thing he might say about what he called this reversion-to-type, this reaction to the belief and practice of the past. So far as it was regarded as a substitute for Christianity, it was an insult to Christianity to mention it in the same breath. If the Eternal Father meant them to have communications of that kind with persons who had passed on—and circumstances were conceivable when He might do so—then there would be no need for them to go and seek it. The only true way was in the spirit of humble, earnest prayer to seek to realise union with the Universal Soul, believing that God was immanent in them and earnestly pleading with Him to guide the communication, whatever it might be. As for Spiritualism, as commonly understood, he had no hesitation in beseeching them to leave the thing alone. If it sought them out, it was another matter. But for God's sake let them not make a pastime of it. Let them have nothing to do with all these bastard forms of it that were creeping into society to amuse an idle hour. They could not do good; they could only do harm. Spiritualism had really been the matrix out of which had come a new religion in the present day that had the impudence to call itself 'Theosophy.'

At this point the Canon took up the parable in relation to the theosophical movement, which he denounced in the strongest terms, describing it as 'a religion of Buddhism and water,' which had dared to call itself by that name which properly pertained

to the Christian revelation alone. He gave a lengthy but fairly accurate account of the system and its various tenets, interspersed with comments of a more or less incisive character, as, for example, that it was a 'kind of bastard Monism.' He concluded with a panegyric on the Christian faith as being the true theosophy in the full meaning of the term.

DR. J. M. PEEBLES.

What a wonderful old campaigner Dr. Peebles is! At the present time he is engaged going round the world, or something like it, speaking and writing on the way. In Melbourne a certain incumbent attacked him, but the good Doctor only made him a peg on which to hang a fresh discourse, in which we find the following lively passage:—

Spiritualism is a well established fact. The greatest thinkers, the brainiest men of the world to-day are among its believers. It is unpopular only in the 'homes of the feeble-minded,' lunatic asylums, State penitentiaries, and sectarian churches. Personally, I know several Episcopal clergymen who are firm Spiritualists, and another who is a writing medium, like Mr. Stead, editor of the 'Review of Reviews' and 'Borderland.' And what is 'Incumbent' going to do about it? Spiritualism is of God, of Christ, of angels, of ministering spirits—and how puny the priestly voice against it.

Cheerfully do I give credit to 'Incumbent' for daring to visit a medium. It was an exceptionable act of moral courage. Better, however, that he hold home sêances. Possibly he may then develop to personal mediumship, and so, with Paul, Peter, and other trance mediums of New Testament times, know—positively know for himself—of a future existence.

THE NEW OFFICES.

The Offices of 'LIGHT' and the London Spiritualist Alliance, at 2, Duke-street, Adelphi, are now closed to visitors, in consequence of the pending removal to 110, St. Martin's-lane, W.C. Due notice will be given of the opening of the new premises, and in the meantime *postal communications* may still be sent to 2, Duke-street, Adelphi, as hitherto.

As we have already intimated, the cost of lighting, fitting, and furnishing the new Offices will be close upon £100, and subscriptions in aid of this expenditure are urgently needed. Up to the present the following contributions have come to hand:—

	£	s.	d.
Mr. and Mrs. W. P. Browne ...	5	0	0
T. S. ...	5	0	0
'F. G. S.' ...	5	0	0
W. Tebb ...	5	0	0
Mrs. Carlton Tufnell ...	5	0	0
'Cosmopolitan' ...	1	1	0
Miss H. Withall ...	1	1	0
Mrs. Sainsbury ...	1	0	0
Thaddeus Hyatt ...	1	0	0
'Truth and Reason' ...	1	0	0
Rev. J. Page Hopps ...	0	10	0
Mrs. Bliss ...	0	10	0
F. J. Clarke ...	0	10	0
A. D. ...	0	5	0
M. M. W. ...	0	5	0

Remittances may be made to the Treasurer, Mr. H. Withall, Gravel-lane, Southwark, London, S.E., and will be gratefully acknowledged.

CONFESSION OF IMPOSTURE BY TAXIL.

As foreshadowed in the paragraph we published some little while ago, Leo Taxil has wheeled round, as a last resort, and exposed his own imposture to a meeting of Press-men, &c., summoned by special invitation. As a precautionary measure, sticks and umbrellas had to be left at the door, but this did not prevent him from being followed by insulting epithets when he retired at the close of the meeting, and even from having to thank the fortunate presence of the police for enabling him to escape to a café. He boldly announced himself on the platform as the champion hoaxer of the century, having for twelve years humbugged the whole Catholic world, with their own consenting participation.

Taxil's shorthand lady secretary much enjoyed the additional fun of playing the part of Diana Vaughan, and receiving letters from eminent persons, in supplement to her salary of six pounds per month.

OFFICE OF 'LIGHT,' 2, DUKE STREET, ADELPHI.
LONDON, W.C.
SATURDAY, APRIL 24th, 1897.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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SPIRITUAL HARMONIES.

One thing at least happens to almost every Spiritualist sooner or later;—belief in the final and hopeless condemnation of any soul has to go; and another thing usually has to follow;—the thought of God as simply an almighty and arbitrary Will. Sooner or later, indeed, these will altogether disappear from the civilised world, and Faith and Hope and Love will reign supreme.

The rise, and the advance to such a place of power, of the thoughts we have named, can easily be accounted for. In the early stages of human groping, imagining, inquiring, it was perfectly natural to transfer to God the prevailing attributes of man, and to think of the allotments of the hereafter on the lines of the conduct of human rulers here: and ancient kings, warriors, invaders, nobles, masters, too readily suggested the dreads which got embodied in the ancient creeds. It must be so. In truth, earth's thought of God never rises much higher than the achievement of man. We must 'go on to know the Lord.'

Going back as far as Bible records, we should perhaps not be far wrong if we fixed upon that quaint old Parable of the Potter and the Clay as the strongest illustration of the thoughts which we regard as doomed to be outgrown. And yet, after all, there are perhaps, in these strange old-world ideas, truths which lie beyond the hard dry husks of error, truths which made the error possible, truths which even needed the husk to preserve them until the fulness of time, when they could be understood and used.

In regard to this, the Parable of the Potter and the Clay is a useful instance. On the face of it, it suggests a thought of God's dealings with man, which is about as unlovely a thought as ever emanated from human superstition and fear. The story is in the Book of Jeremiah (xviii., 1-6), and reads thus:—

The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.

Dr. Isaac Watts, the famous hymn-writer, adopted the crude suggestion of this story when he wrote the following:—

May not the sovereign Lord on high
Dispense His favours as He will?—
Choose some to live, while others die,
And yet be just and gracious still?

Put thus, the only rational and spiritual answer is, 'No': for if the 'Sovereign Lord on high' is not just, but arbitrary, He cannot stand even at the bar of His own creatures. And yet the Apostle Paul seemed to adopt this crude view. Speaking of Jacob and Esau, and of their selection, he says it was all ordained,

before the children were born, neither having done any good or evil; that the purpose of God according to election might stand, not of works, but of him that calleth. As it is written, Jacob have I loved, but Esau have I hated. What shall we say, then? Is there unrighteousness with God? God forbid.

The Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will? Nay, but, O man, who art thou that repliest against God? shall the thing formed say to him that formed it,—Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour?

That all sounds harsh and arbitrary enough, but, in the very next verse, there is a glimpse of what used to be called 'the fitness of things,' for Paul there expressly refers to God's endurance of 'vessels of wrath, fitted to destruction,' concerning which we may at least hope that 'fitted' (or the Greek word, *κατηρτισμένα*) refers to innate fitness and not to purposed designation. And we are encouraged in this hope by careful scrutiny of the story itself. It is eminently noteworthy that the vessel the potter attempted to make was 'marred in his hands.' He could not make what he desired and he had to make what he could. The 'vessel unto honour' was not possible, and the 'vessel unto dishonour' had to be produced. The intention may have been a beautiful ornament; but the stuff sufficed only for a cheap jug. It is extremely important also to note that the marred vessel and the spoiled material represented 'the House of Israel,' and that the House of Israel was in a very hopeless condition; for, at the conclusion of the story, the application of it to Israel is flung in, hissing hot—'They say "There is no hope." They declare they will do as they like, walking after their own device, and following the imagination of an evil heart;' hence spoiling, degradation, misery. So that the story is saved for us, and is seen to be in harmony with that fine assertion that 'The divine Power works in divine reasonableness.'

But, in any case, the vital point for every real Spiritualist is that spiritual fitness determines everything. As we go on and up, we see more clearly that law and order and harmony take the place of arbitrary self-will on the part of the Supreme Spirit. Truly, as one has well said, 'If His omnipotence were not under law to Love and Justice, it would be an infinite caprice.'

It is very helpful, too, to fall back upon another reference to this illustration of the potter and the clay in which the whole thing is put in a new light; for the prophet says: 'But now, O Lord, Thou art our Father. We are the clay, and Thou our potter, and we all are the work of Thy hand'—a delightful truth! It is the Father, then, who is the potter. It is the hand of the Father that moulds and fashions us: and they are His children who are the clay. So then, the supremacy of God is the supremacy of fatherliness—of justice, therefore, and pity, and divine economy—no ill-temper leading to arbitrary waste, no self-will leading to cruelty. Paul grasped the splendid truth when he said, 'Work out your own salvation, with fear and trembling, for it is God who worketh in you both to will and to work, for His good pleasure'—an enchanting thought! Who can reflect upon that, and not see what that must mean on the part of the All-Perfect?

But we may be likened to many things in His hands, as well as clay. We are His tools, by the help of which He is still creating the earth and man. We are musical instruments, and He is fashioning us, tuning us, playing upon us. From the growl of the wild beast He has evolved the song of a Santley; from the fury of a brute he has produced the ministering mercies of a Florence Nightingale: and He is still creating man in His own image as a living soul. The potter is always at the wheel: the fashioning God-element is always at work within us: the divine musician never ceases to fit us for responding to the melody of His meaning and the fineness of His touch. And the result is always absolutely exact, with not a trace of anything arbitrary; the result coming according to the never-ceasing law of cause and effect. In truth, not to trust God is to miss all life's meaning; to fear Him is the greatest folly that ever turned a poor creature's face from the light of day.

PROFESSOR OLIVER LODGE'S ADDRESS.

By 'AN OLD INVESTIGATOR.'

Every member of the Spiritualist Alliance and every reader of 'LIGHT' must feel grateful to Professor Oliver Lodge for his address, given on March 29th at St. James's Hall.

It is always interesting, and sometimes instructive, to see ourselves as others see us; to have our defects and weaknesses pointed out to us, and to be instructed how we ought to proceed.

Professor Lodge tells us that 'What is needed is demonstration of fact'; that imposters should not be tolerated; that more precautions should be taken against the publication of spurious and lying tales; and that not all those who *think* that they have a great poem, or a divine revelation, are *really* trustees of these noble things. 'Some of these are merely swollen with their own vanity, and their deliverance results in wind.'

These and many other equally valuable remarks seem, however, not quite new. They seem to be the guiding principle which was followed forty years ago, and up to now, by many of those investigators who, against terrible opposition, yet forced attention to be directed to the phenomena, which now interest a thousand, where one was interested forty years ago.

It is comforting to know that we are not to consider scientific men our enemies—'in the long run they will be your firmest and safest friends.' Strange to say, we have long regarded a really scientific man as the only one competent to investigate the phenomena termed spiritual. Hence there seems to be some difference of opinion as to what really constitutes a scientific man.

Our view is, that a scientific man is one who, when a novelty is brought to his notice, will examine with the greatest care, and without prejudice or pre-conceived opinions, the facts and evidence bearing on this novelty. He may form, *pro tem.*, an hypothesis to explain the phenomena which he knows really occur, but he yet searches for more facts, and never tires of thus searching. If he find that one fact occurs which could not occur if his hypothesis were correct, he at once discards this hypothesis, and waits to form another which *will* explain in the most complete manner all his facts. If he hears, from good evidence, that other men have been witnesses of numerous facts connected with the same subject which he is examining, but unfortunately has not known from personal experience, he will not ignore these facts because they contradict his hypothesis, but will either test these, or admit that his hypothesis does not cover the whole case.

We are led to conclude from Professor Lodge's remark that scientific men belong to one class, and those who have investigated the phenomena to an entirely different class. We differ from this hypothesis. We have defined what we consider a really scientific man to be. We cannot admit that a man is scientific who acts in the opposite way, nor that he is entitled to be called scientific *merely* because he holds some official paid position, where he has to teach some special subject, or is a member of some learned society which claims a monopoly of knowledge.

A person who has long and carefully investigated any subject, is more likely to form a correct opinion on this special

subject, than is a man who has long studied a quite different subject, but has only dabbled in the special subject. What would a chemist who had devoted almost a lifetime to chemistry, think of a mathematician who had tried a few experiments only in chemistry, but who came to tell the chemist of the hasty hypothesis he had formed on various chemical matters?

It is gratifying to know that Professor Lodge does not find himself 'entirely able to approve the whole of Faraday's attitude to the subject,' but he did investigate certain 'facts of table movements under contact, and he showed them to be possibly all due to unconscious muscular action.'

We must go a little deeper into this unconscious muscular action than merely to give it a name. What is unconscious muscular action? It is assumed to be some movement of the muscles, or limbs, not produced by the will of the person. Have the muscles sense, will, and reason quite independent of the brain, or are these muscles acted upon by some force or intelligence outside of, and independent of, the brain of the person so acted on? There are many persons termed writing or drawing mediums whose hand, when they hold a pencil in it, is moved without any will of their own. Sentences, essays, and answers are written, in many cases giving correct information on subjects which it is impossible the medium could know. Are all these facts explained by terming these movements 'unconscious muscular action'? It is not impossible that some outside influence may be at work to cause the muscles to act, and if so what a cramped view of an important fact is taken, when it is claimed that 'unconscious muscular action' is a full explanation.

Professor Lodge says: 'What a pity he (Faraday) was not shown something better.' Whose fault was this? Certainly not that of the most experienced investigators forty years ago. Mr. Faraday was assured by several responsible men that various material objects had been caused to rise in the air, by placing the hands *above* these objects; that in numerous instances material objects had moved several feet, though no human being had been within three yards of these objects. Mr. Faraday was invited to witness these phenomena, not once or twice, but several times. He always declined the invitation, stating that he had already investigated the so-called phenomena, and had formed his conclusions, which he was not likely to alter. This was the proceeding of one who was regarded as a high priest among scientific authorities; and it speaks well for Professor Lodge that he cannot *entirely* approve of such an attitude.

Professor Lodge refers to an account which appeared in 'LIGHT' about a year ago, of some remarkable phenomena which occurred 'in the house of one General Lorrison.' As we happen to be acquainted with many details of these phenomena, the following facts may be added to those which appeared in 'LIGHT':—

A small circle was formed for the purpose of investigating phenomena, and after a few meetings a spirit (or an intelligence which said it was a spirit) came, and said that at this circle there was what he termed 'power,' which was very rare even among mediums, and that by aid of this power he could dematerialise various articles in one part of the world, carry the 'elements' to the room in which the circle met, and by aid of the power rematerialise them instantly. In reply to questions, the following answers were given: That natural productions, such as fruit, flowers, eggs, &c., were the most easy to transfer in this manner; that articles made by man's hands, such as china, glass, baskets, &c., were much more difficult; a book on which printers, binders, &c., had worked was very difficult, whilst a newspaper fresh from the press, on which numerous hands had been employed, was the most difficult of all.

After a few meetings, fruit and flowers were brought, then eggs, then numerous other objects. Once, and sometimes twice a week, during more than a year, the same results occurred, the spirit stating that by constant practice, he could more and more easily overcome the difficulties which he had first encountered. Those who witnessed these facts considered that it was a valuable experience, to know that it was possible, by the use of a power unknown to science, to transfer instantly, material objects from one part of the earth to another. Professor Lodge, however, thinks that these facts are valueless; one's own hens, he states, might just as well have laid the eggs, and the fruit might equally well have been bought in the market.

The movement of heavy material objects without contact in the presence of Eusapia Paladino seemed to be considered an important fact. Might we not with equal justice call this an effect 'wasted on humanity,' as any one, or two, of the men present, might just as well have moved these objects with their hands?

Has Professor Lodge yet fully realised the importance of a fact?

'The Spiritualist Alliance has an unbroken reputation for liberality, inquiry, breadth,' is the leading sentence in 'LIGHT' of April 3rd. Hence, various writers, with different experiences and different opinions, are permitted to have their say. Those who have examined the phenomena are fully aware that they as yet know only a little of the laws of the universe; yet this little is far more than is known by the members of all the learned societies. But such Spiritualists do not claim to be infallible, or to know all the laws of nature; they, therefore, on receiving from a reliable person an account of startling phenomena, allow this account to be published. If this account were submitted for the approval of two Spiritualists, we should be certain that this approval would not be given, if what was stated was entirely opposed to the opinions of the two referees. Where such a method is adopted we may be sure that nothing which is absolutely silly will be published by a society, or which is in direct opposition to the opinions held by the reputed experts of this society. Consequently such societies become excellent agents for the promulgation of the orthodox knowledge of the day, but they may become powerful engines of obstruction in suppressing a truth, which is beyond the mental grasp of the red-tape minds of the society.

Without forming an hypothesis of what might be done, let us examine facts, and be reminded of what *has* been done. How did the Royal Society treat Benjamin Franklin when he brought the subject of lightning conductors to their notice? How did the French Academy of Sciences treat Arago when he wished to discuss the possibility of the electric telegraph? Scores of similar cases could be mentioned, proving that these leading men of science ignored every recognised rule of scientific investigation, and with a firm belief in their own infallibility, considered that personal abuse and ridicule, were the only fit weapons to be employed against such assumed absurdities. Even the most experienced Spiritualists have never adopted such arrogant proceedings.

Professor Lodge rightly considers that a mass of unsifted testimony from Dick, Tom, and Harry should not be published. From personal knowledge, I am sure the Editor of 'LIGHT' holds the same views, and takes precautions against such a result. But we have here a difficulty. Some of the most remarkable manifestations have taken place at séances where only three or four persons have been present. A reliable person has written a report of what occurred. Perhaps Professor Lodge will suggest what kind 'of evidential examination or verifying process' he would adopt to prevent this report from being false.

Lately many learned societies, and men, have received with great honour one Dr. Nansen, who tells us that he left his ship and, with one companion only, reached 'farthest North.' No question as to the veracity of this statement has ever been put forward. Surely the Society for Psychical Research cannot accept off-hand this *ex parte* statement. Was it a fact that Dr. Nansen did reach farthest North? or was it only his 'Subliminal Self' that went there? Do not some men who claim to be cautious investigators, strain at gnats, but swallow camels?

Professor Lodge's address will do good. Unfortunately his practical experience of the phenomena has been very slight, as is shown by his holding certain opinions which, he would find, were untenable had his experience been greater. Thus we cannot but admire his moral courage in coming forward and giving us his opinions, and calling attention to what he considers our weak points.

Spiritualists, galled by the insults and abuse of so-called scientific persons, have sometimes retaliated, and have spoken in uncomplimentary terms of such men, but we have never previously seen anything more crushing, than Professor Lodge's remark in his lecture, viz., that of the phenomena which he admits do occur, 'the scientific and legal and common-sense person sometimes *thinks*, and always *says*—Cheating.'

What value, then, are we to place on the opinions of such 'scientific' persons?

V

SOME PERSONAL EXPERIENCES.

The following communication comes to us from an intelligent lady reader of 'LIGHT':—

The interesting and candid address of Professor Lodge, reproduced in 'LIGHT' for April 3rd, shows that he, although no Spiritualist, accepts the most important conclusion of Spiritualism as to our surviving the decease of the body. That his premises are purely scientific enhances the value of his testimony. Truth is many-sided; at least its white light beats on the many-sided prisms of the human mind. Perhaps every religious creed is founded on fact. We need not despise belief in continued existence as shadowed forth in the dim Hades of the ancients, the happy hunting grounds of the Indian, the sensuous paradise of the Mussulman, or the already rather old-fashioned Heaven and Hell of the Churches. Moreover, the same truth may be reached by the wings of intuition and by the ladder of logic. Professor Lodge has evidently an eminently logical mind, corresponding with his shapely head and clearly cut features; but he rather overlooks the fact that, though law must reign in the emotional and spiritual as in the material world, all laws are not equally demonstrable and reducible to mathematical rules.

I have been gratified by the warm appreciation of your periodical expressed in its pages by more than one Roman Catholic priest, with which I entirely concur. It is good for those who differ widely on some vital points to meet on common ground. But please allow me on one point to agree also with Professor Lodge. As a child, I dwelt with fearful joy on the account of the apparition of Mrs. Veal in Defoe's impudent advertisement of a dull book, 'Drellincourt on Death'; of late years I have read more than once, and thrilled to, Mrs. Oliphant's fine flight of imagination, 'The Beleagured City,' and have found 'The Little Pilgrim in the Unseen,' if slightly mawkish, both beautiful and suggestive. Still, I regard the occult or supernormal element as objectionable in fiction. A ghost story, to be of any value, must be true and well-attested. On this subject I agree with Professor Lodge that an ounce of fact is worth a ton of fiction.

More than once you have urged your readers to contribute their own experiences. I have been deterred from doing so partly by the difficulty of selection, and being aware of your having rejected, as deficient in point, an authentic incident to me striking. Also, one shrinks naturally from publishing experiences hitherto related with hesitation to those only of whose sympathy one felt more or less assured. This latter consideration, however, dwindles as we move on in life farther from its saddest milestones and nearer its goal, and the time when we must leave behind all individual possessions; while the desire increases to contribute our drop to the ocean of testimony for truth. The value of testimony depends, of course, largely on the reliability of the witness. In resigning my birthright membership in the Society of Friends, which is generally considered above the average in truthfulness, I trust I did not lose my birthright to a due share of that quality. You are at liberty to give my name and address to anyone who may require them. Certainly what I have to tell pales before such narratives as 'General Lorrison's' and Florence Marryat's. But at best it is absolutely unvarnished; and notes taken at the time correct the lapses of memory, for the incidents occurred some twenty-eight years ago.

During a visit to the United States my father and I, being for a while the guests of William Lloyd Garrison, in Boston, were taken by him to a medium. The séance was by no means sensational; merely a few quiet utterances from a quiet little lady with closed eyes. But she showed an intimate knowledge of us and of those belonging to us who had gone before, which it seemed to me could proceed only, as it purported to proceed, from the spirits she described. My father, though not convinced, was interested. I noticed that subsequently, when in conversation with those whose opinion he valued, he usually took an opportunity of asking what they thought of Spiritualism; to which the reply was, as a rule, to this effect: 'I am not a Spiritualist, but—'and then followed a narrative of some wonderful personal occult experience. Among those who so answered was the poet Whittier. As for me, I had gone to that séance feeling only a languid curiosity mingled with an approach to contempt for the whole subject, but there was

something so striking in the communications of that quiet little lady with the closed eyes, that I left a convert to Spiritualism. Afterwards I visited, alone, various mediums in Boston, of course utter strangers to me. Evidently their communications were prompted by some mind or minds intimately acquainted with my affairs—on some points more so than myself; and there was a curious thread of evidence running through the communications that was peculiarly convincing.

Some weeks later, while residing for treatment in the house of Dr. Dow, in Providence, Rhode Island, I met there a lady having marked mediumistic powers. She was the guest for a few days of the doctor and his wife, who had lost their only child, and took great comfort in Spiritualism. This lady, Mrs. Currier, was of Irish parentage, and was a person of great geniality and vitality. She had been from childhood the subject of psychic phenomena. On the evening after her arrival, as we all sat together in the dusk, the doctor, his wife, and another lady resident, besides Mrs. Currier and myself, raps came, indicating that she and I should be left alone. She closed her eyes, and seemed in a trance. Presently she said a spirit was present, a young man, whom she described, adding: 'I think he was drowned.' I perceived the identity at once, but asked for some test sign; and she said he was pointing to a mark on his forehead. I had never known of such a mark, but next day wrote full particulars to his mother in Ireland. In due time her reply came, saying that strangely enough she had thought of this mark (a bruise from the rocks after decease) as a means of identification in case I heard anything of him through mediums. She was and is one of the most accurate and truthful of mortals. On the evening before Mrs. Currier left the doctor magnetised her, and after a beautiful and striking discourse from her, followed by loud raps through the room, as of applause, she said that a spirit appeared who was anxious to communicate with me, and who was pointing to a round brooch she wore that it seemed I should recognise. Mrs. Currier described my sister, who, on her marriage before we left home, had gone abroad with her husband, and of whose death we had recently heard. She had owned a certain round brooch with which there were associations known only to her and me. 'She says,' Mrs. Currier continued, '“Tell some one far away that I am not dead.”' This was clearly a reference to her widowed husband in India. Now, no one in the house knew about my sister, and I did not even wear mourning. When Mrs. Currier came out of the trance I asked her whether she could recognise the face she had just seen clairvoyantly. Her answer was, 'I should know it among a thousand.' I then placed my photographs before her, some fifty or sixty portraits, all loose. She looked them over. I did not watch her, but presently saw she had laid four aside. Three of these were photographs of an aunt with a resemblance to my deceased mother; of the latter I had shown no portrait. On my asking Mrs. Currier why she had selected these three she replied: 'They remind me of a face I have often seen in the spirit since coming here.' 'And why did you pick out this?' I asked, referring to the fourth photograph. 'That is the face I saw to-night,' she answered, 'and it is a very good likeness.' It was one of the last photographs taken of my sister.

In his recent address Professor Lodge declared that there could be only three explanations of such phenomena, *i.e.*, they were produced by spirits, electricity, or cheating—to which the President, yourself, Mr. Editor, suggested that some people relied on a fourth hypothesis, namely, the Subliminal Self. Cheating is certainly an element to be considered in so-called spiritual phenomena; but it has no more to do with the genuine phenomena than the paste imitation with the real gem. The fraud is as far removed from the fact as is the east from the west. The significance of even one authentic phenomenon occurring among earnest, absolutely trustworthy persons, say in the family circle, is quite untouched by all the cheating of all the mediums, so-called or genuine, for, no doubt, real mediums, persons of genuine psychic powers, sometimes eke out their gifts by fraud. As to the second suggestion, electricity, it can no more be considered as accounting for the phenomena than can the electric telegraph be regarded as the source of the message it conveys. As to the Subliminal Self being in some vague, mysterious, and unaccountable way the cause of these manifestations and communications, the suggestion may satisfy the credulity of the fanatically incredulous, but the Spiritualist, convinced by feats appealing alike to his senses and his judgment, sees no reason to prefer this complicated theory to the

simple explanation offered by the messages themselves, that they are what they claim to be, communications from those who have gone before. If we believe they still exist, what more natural than their wish to communicate with us and assure us that they are 'not dead'?

False messages, false personifications from the other side there doubtless are; deceit is not confined to this world. We must not rely too implicitly on the communications that come; but, perhaps, by their fruits we may generally know them, and the chief point is, the fact of such communications, that those who have gone before are *there*, and under some conditions, however obscure and little understood by us, can sometimes manifest their presence.

Dublin.

D. W.

SCIENCE AND SPIRITUALISM.

This comes to us from an 'enthusiastic' Spiritualist, who is also a gifted medium:—

I was present at St. James's Hall on the evening of March 29th, and listened eagerly to all Professor Lodge had to say on the attitude of scientific men towards Spiritualism. What struck me most forcibly was the kindness of the lecturer in coming forward on a Spiritualist platform, and, after boldly avowing himself to be *no Spiritualist*, to so gently inform us that we did not know how to conduct our investigations; and it struck me as decidedly funny, when we Spiritualists are just on the point of celebrating our jubilee, that we should be listening, all ears open, to an outsider telling us we did not know how to go to work to investigate *facts* we had already proved, and of which we had established the truth close on fifty years ago. For my part I do not hesitate to say that, great scientist though he may be, Professor Lodge is out of his element when he attempts to deal with a subject in the presence of people of whom ninety-nine out of every hundred are past masters, whilst he is but a novice, not even as yet having grasped the very simplest law in connection with the matter.

I am truly sorry for any benighted individual who, under the wing of the Society for Psychical Research, hopes to prove the fact of a future existence and a present communication with a spirit world, *and I can prove incontestably* that when it comes to investigation and proof the Psychical Researcher himself has to fall back upon and come to a mere Spiritualist medium for all and every evidence likely to be found. Indeed, that society would never have come into existence if Spiritualists (some of them just as clever scientists and scholars as the best men of the Society for Psychical Research themselves) had not methodically and thoroughly tried, *tested*, and proved to be real facts, certain phenomena presented to them through mediums who, though paid, were just as honest as scientific men, who take remuneration for their own work.

Professor Lodge says the Spiritualists are too credulous. I wonder if the Professor knows that I could give him the names of a number of Psychical Researchers who are themselves credulous enough to eagerly believe in fortune-telling by cards, crystal-gazing, and such like. Anyhow, the Spiritualists are not credulous enough to accept the hypothesis of the Subliminal Self as sufficient to account for all the phenomena with which they are familiar. In this matter it is the Psychical Researchers who are credulous, and not the Spiritualists.

Professor Lodge kindly and very pityingly spoke of the Rev. John Page Hopps as an enthusiast. He was right—Mr. Page Hopps, I am glad to say, *is* an enthusiast, whose 'enthusiasm' began before the Society for Psychical Research was ever heard of, and the noble results of his enthusiasm will be fully felt and remembered when the feeble obstructions of present-day science are forgotten.

After working as a medium and an enthusiastic Spiritualist for more than thirty years, I would like to ask how much the genuine Spiritualists of to-day *care* whether the scientists investigate at all or what attitude they may have towards us. I am an enthusiastic Spiritualist, and if all the scientists in the world, combined with the so-called Researchers, turned away from us in scorn, I should only laugh and wait—knowing that they must fail in their investigations or come back to the *Spiritualist medium* for whatever knowledge or truth they are likely to obtain. I see, hear, and learn a great deal in the course of my labours, and the conclusion I have come to is that, thanks

to honest investigators, such as Professor Crookes, Alfred R. Wallace, Varley, &c., physical phenomena, through the means of *paid* Spiritualist mediums, have been established as positive facts, and that the *beautiful* and *really beneficial* side of Spiritualism has been shown, not by scientists, but by the enthusiastic laymen of the Cause.

We can, in short, manage our own work without outside aid. We have in the past sifted the wheat from the chaff, and can detect the true from the false fifty times better than men who have had but little experience of spiritualistic phenomena. Our mediums can still exist without any certificate of merit, and in the future as in the past be known by the result of their labours.

B. RUSSELL DAVIES.

Arundel House, Balham Park-road, S.W.

[We have other communications on the subject of Professor Lodge's address, but shall not be able to find room for them all.—ED. 'LIGHT.']

A NEW COSMOGONY; OR, SPIRIT AND MATTER.

BY THADDEUS HYATT.

(Continued from page 190.)

38. That the existence of two souls in man is indicated by his brain, the lower layer belonging to the animal, the superior to the psychic, man.

39. That Nature unaided has no power to create the psychic brain; that its initiation begins only after the spirit-soul, as a reinforcing energy, is present by incarnation. (At the period when spirit manifestations were of frequent occurrence I had the unique experience of witnessing the incarnation of a soul; the sudden bursting into sight of a lovely infant in the air. From the first moment there was not the slightest visible movement, until the cherub form touched and disappeared as it melted into that of the mother. I declared at the time the sex and complexion of the child (a girl), which seven months and three weeks later was verified at its birth.)

40. That without the presence of the incarnated spirit-soul there would be no brain but ape brain. ('It is an interesting fact that the brains of unborn infants are exactly like those of apes.'—'Science Siftings,' October 31st, 1896.)

41. That Darwin's pangenesis does not apply to man's psychic brain.

42. That heredity in man is the hereditary transmission of only the animal or ape qualities of parents to their offspring.

43. That all the qualities, faculties, and powers which establish man on a plane of being above other animals belong to the spirit-soul or psychic man, and are not transmissible from parents to offspring, for the reason that man, the Ego, is an incarnate, and each new incarnation or human birth means a spirit-soul or psychic being from the spirit spheres.

44. That hence parents without genius beget wonderful geniuses, while parents with wonderful genius beget children with none at all; hence also the marvellous diversity of character and intellect in families—parents of pronounced intelligence, and possessed of the highest virtues, religious and moral, begetting fools, sensualists, thieves, liars, and vagabonds. ('It is impossible for science to tell why it is that where a tiny mole, or cast in the eye, a peculiarity in feature, or a taste in food or drink is readily transmitted, the far more weighty and effective properties of human nature, the marvellous energies that mould the interests of literature, are not inheritable. There may be a law that governs the mystery, but it has not yet been discovered. There was not one of the old Hebrew poets who passed his genius on to his descendants. The masters of Greek and Roman literature did not beget sons worthy to wear their mantles and repeat their triumphs. Dante, Shakespeare, Milton, and Goethe, all had children, but among them all there was not a single example of genuine literary ability. The same is true of Scott and of Hugo, of Bulwer and of Thackeray.'—'Science Siftings,' 'Sociology,' September 5th, 1896.)

45. That notwithstanding his psychic brain, man is not an animal with an evolutionised moral nature, the psychic brain not being functioned by the animal but by the spirit-soul; hence a part of the animal only as to its automatic selfhood with reference to the self-acting life processes which maintain the animal existence on the earth.

46. That the begetting of offspring not being a begetting of the real man, or psychic Ego, but a begetting of animals only,

the blood relationships of mankind are like those of all other animals; and as death ends all animal existence, it ends all animal relationships: that hence the only relationships which exist between psychic Egos, or real human beings, are those of the spheres in the spirit world. ('Then said one unto him, Behold thy mother and thy brethren stand without desiring to speak with thee. But he answered and said unto him that told him, Who is my mother, and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.'—Matt. xii. 47-50.)

47. That the phenomena of natural clairvoyant trance, mesmeric sleep, and somnambulism are spirit manifestations under the law of state that prevails in the spirit world; and that they prove not only the existence in man of the spirit-soul or psychic entity, but his existence in the spirit world in state, at one and the same time, with his life in the animal on earth in time and space; also that the manifestations which are phenomenal to laws of matter are normal to the law of spirit.

48. That under the law of state which prevails in the spirit world, where two spirits mutually desire to see and converse with one another they are (according to Swedenborg) face to face instantly and 'converse by a silent speech.' That hence when the same thing is done on earth by two spirits in the flesh, it is evidence not only as to the psychic Ego of man, but of his existence in state while still united with the ape. (Mesmerism some fifty-six years ago was a hobby everywhere, and experimenters were numerous, among them two young men living in Glasgow. They were friends, and each had mesmerised a servant girl. There was a distance between the experimenters of some miles—I think about three. One evening, while everything was going on regularly, the girl of one of the mesmerisers, Gardner by name, suddenly ceased replying to his questions. When she resumed speech, to his question, 'Why did you not answer me before?' she replied, 'Because I was talking with Mary.' At the meeting of the friends the next morning, and before Gardner had a chance to speak, the other exclaimed, 'Oh, Gardner! such a curious thing happened last night; Mary made no reply to me for some minutes, and then gave as the reason that she was talking with Eliza.')

49. That a material universe signifies Evolution; and its existence implies Necessity.

50. That the evolution signified by the existence of the material universe has relation to the requirements made necessary by the law of fixity which dominates the spirit universe.

51. That the existence of the invisible soul or psychic man, masked as an animal, signifies the evolution of human souls through incarnation.

52. That the law of the spirit universe, which creates the necessity for one incarnation of a human soul, implies the possible necessity for another, or until the ends of the evolution have been accomplished.

CONCLUDING REMARKS.

The popular objection to a belief in the doctrine of re-incarnation, that 'we have no memory of a former existence,' has no point unless it can be shown that our present is not our first incarnation. There must be a first one somewhere, and why not here?

The position assumed in the provisory theory, that God is central to His spirit universe, is not only reasonable in itself as a naked proposition, but may be fortified by a line of reasoning founded on the material universe; for if we assume, first, that the revolution of the globes in space is due to a primary law of matter; and, second, that the forward or orbital movement of these bodies is due to their revolution upon themselves, which must be the fact, seeing that all revolve on movable centres, we have the following as the result, viz., that so long as the centres of revolution that exist in the universe of worlds are material centres, no final one is possible; for the suns of all the systems being material they too must by the law of matter revolve each upon its centre, and revolving thus must go forward; hence the final centre cannot be matter; it must be spirit, and this spirit centre can be only God, the Great First Cause.

Pursuing this line of reasoning still further, we reach the conclusion that the ceaseless rounds of the heavenly bodies are the guarantee for the perpetuity of Nature, which the Almighty Artificer has written all over the blue tablet of the night; for one has only to consider what must be the tremendous energies

set loose within the bodies of such huge masses by their revolution upon themselves, to perceive that were they 'fixed stars' their destruction would be complete almost before their orbital journeys could begin.

The centrifugal force within a rotating body must become cumulative before reaching the disruptive stage; a condition not possible where the force expends itself in the work of impelling the body constantly forward, which manifestly is the case with the heavenly orbs.* It is only where the centres of rotating bodies are fixed centres that disruption takes place from centrifugal force—a fact that seems to have been overlooked in the Laplacian cosmogony.

Ealing, London.

April, 1897.

DR. BERILLON ON 'SUGGESTION.'

Mesmerism, said Dr. Berillon (who has just been giving a course of lectures on hypnotism at the Ecole de Médecine of Paris), presumes action by a nervous fluid. Hypnotism, on the contrary, supposes action by a suggested idea. Mesmerists really 'suggested' sleep without knowing it. It is the transferred idea that is the acting force. Hypnotic sleep cannot be produced without suggestion. Charcot's revolving mirror or Braid's brilliant point will not suffice in themselves, unless the idea of sleep has been suggested; unless the subject has been led to understand that sleep will be induced thereby. But the word 'sleep' in a commanding tone will suffice in itself, in a subject who has previously been made to sleep. Equally, in awakening the subject, to blow on the eyes will not suffice without the command to awake. Braid certainly discovered that sleep could be produced apart from passes, but he had probably suggested to his subjects that they would sleep when they had looked at a radiant point for some time. He did not realise the importance of the suggestion in the results which followed. It is now considered that the revolving mirror may be used as an adjunct in some cases, as it prepares the ground by producing fatigue and expectancy, but it is the idea sown by suggestion that determines. Charcot's method was to impress and awe the patient, both by environment, manner, and command; he used very few words, but every word carried force. Bernheim soothes, charms, and tempts the patient with the prospect of pleasant sleep. Liébeault exerts kindly persuasion, inspires confidence by his gentleness. Calmness and persuasion and force of example are the great factors.

The members of the Société d'Hypnologie et Psychologie, of which Dr. Berillon is secretary, are followers of the Nancy school, but Dr. Dumontpallier, its president (especially after reading the translation of Reichenbach's lectures, recently published by M. de Rochas), is prepared to admit that there may, perhaps, be some validity in the theory of a vital fluidic emanation. The Salpêtrière patients were all hysterical subjects, and the system pursued was experimental rather than curative; whereas the Nancy school seeks therapeutic results. Hypnosis must not be considered to be a species of hysteria. Hysterical patients present spontaneously many of the symptoms which may be hypnotically induced, such as local, partial, or even total cutaneous insensibility; such as the division of the normal personality, &c., &c.; which fact tends to show that there must be an identic element in the cause producing both states, but the one is a spontaneous disorder while the other is artificially induced and may be used to cure the former. Hysteria is a psycho-physiological disequilibrium, which, if left to itself, tends to aggravate. Psychological medication only can effectually deal with it. If the patient be mastered with firmness and directed with authority to resist disorderly impulses, the normal balance may be re-established. Hypnotism is consequently an unsatisfactory and incomplete appellation; psychism would have been preferable, inasmuch as the force in question can not only be used as a sleep-producing agent, but as a stimulus and as a psychical regulator and corrective. Most patients require stimulating and equilibrating rather than sleep. Most brains are naturally too lethargic. Hysterical patients are very far from being the best subjects. Strong, healthy people and children make the best; children because their minds have not been strained by anxiety and worry. Adults are usually affected in some way or other

by illness, or mental trials, and to that extent lose in sensitiveness to suggestion. Therapeutic hypnotisation does not harm or damage the patients, while repeated experimental hypnotisation merely, will certainly do no good. Many of the patients treated at the Pitié improved mentally as well as physically under hypnotic treatment; their faces became more lively, their expression brighter. After experiencing the help given them by suggestion, many patients would come and ask for assistance in other directions, by suggestion. It is especially valuable as an educative agent for children, in whom lethargic faculties may be stimulated and unruly tendencies may be moderated and regulated. Suggestion is therefore the science of determinism.

As sleep is produced by suggestion (according to our views), the refusal by the subject of the idea suggested implies refusal of hypnotisation. If the subject is refractory he cannot be hypnotised, therefore. Consequently suggestion cannot occur unless the subject is consenting. There must be a temperamental affinity between the subject and a suggestion for the latter to take effect. Suggestions do not always take effect. The experimental crimes that have been acted were 'crimes of the laboratory' merely. Laboratory subjects learn to confide in and trust their operators, and know that the latter would do no real harm. They lend themselves voluntarily to sensational acting, under such circumstances, with subconscious knowledge that they are acting for effect merely. In real life such suggestions would be ineffectual in reaction with the normal personality, unless criminal tendencies existed in the subject naturally.

As to the *modus operandi* of suggestion, an idea may be said to act on our brain as light does on a sensitised plate, entailing the reflection of an image representing its content. The more sensitive the brain the more intense will be the reaction. But all suggestions do not entail realisation, which may arise from the brain being lethargic and non-responsive or not affinitising with the suggestion.

With regard to the production of stigmata or blisters by a transmitted idea, the nervous fluid is similar in many ways to electricity; the circulating nervous force entails transmission, and produces the phenomenalisation of the idea, or phenomenal effects, at a distance. The lifting of weights by muscular effort of the arm is determined by an idea in the brain, and is of a similar character; it is a phenomenalisation through the muscles; the other is a phenomenalisation through the skin.

Ideas are suggested to the brain by reaction through the senses; by hearing, feeling, and seeing. Suggestions appealing through the several senses will produce images in the brain of varying intensity in different subjects, according to the more or less perfect functioning of the several senses in different subjects; visual suggestions taking more effect in some, auditive in others. The reflex reaction of the senses on each other assumes different associative combinations in different subjects. Within these limiting conditions reaction will be proportionate to the intensity of the impression. An impression or image from a passing object in the street upon which attention is not arrested will produce scarcely any reactive effect. But 'experimental suggestion' entails the magnifying and intensifying of the image reacted by the idea. Attention is concentrated thereon to the exclusion of other impressions, which are temporarily effaced.

Q. V.

NEW PUBLICATIONS.

- 'The Christian Metaphysician.' No. 1. Bi-monthly. Chicago, Ill., U.S.A.: The Illinois Metaphysical College. Price 15 cents.
 - 'Traite Expérimental de Magnétisme.' Par H. DURVILLE. In two vols., 3fr. each. Paris: Librairie du Magnétisme, 23, Rue St. Merri.
 - 'The Family Circle, Original and Selected Anecdotes.' By H. L. HASTINGS. London: Marshall Bros., 5a, Paternoster-row, E.C. Price 1s. 6d.
 - 'The Journal of the Medical Nonconformists' Defence and Protection League.' No. 1. April. Sunderland: T. Olman Todd, Sans-street. Price 2d.
 - 'Borderland,' for April. Amongst the contents are: A Message from Julia; Professor William Crookes and his Work; Sardou's Play, 'Spiritisme,' illustrated; Fairies or Spooks, by Miss X.; Hauntings of To-day; The Prayer Telephone; The Marvels of Indian Magic; &c. London: 125, Fleet-street, E.C. Price 2s. 6d.
- We have also received 'The Journal of Practical Metaphysics,' 'The Mystical World,' 'The Metaphysical Magazine,' 'Lucifer,' 'Theosophist,' 'Prabuddha Bharata,' 'Light of the East,' 'Literary Digest,' 'The Reformer,' 'Review of Reviews.'

* This view is rendered not only probable but almost certain by the performances of that wonderful little piece of mechanism, the 'gyroscope.'

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

Ferdinand Fox Jencken.

SIR,—Mrs. Lillie's letter to the 'Banner of Light,' transferred to your columns on April 10th, is painfully sad, in its report of the difficulties of the only remaining member of the Fox family. I cannot for one moment think America will be unmoved to generous deed by such an appeal, but should not England at once do something for the youth?

I suggest that £25 be raised and sent to Mrs. Lovering in this way: Let five hundred Spiritualists each send *one shilling*, or two or four join to make that sum, and that you kindly accept the office of receiver with Mrs. Lovering for this purpose. To set the ball rolling I enclose two names: Bevan Harris, 1s., Robert Barratt, 1s.

Radcliffe-on-Trent.

BEVAN HARRIS.

Mr. Huggins in Self-Defence.

SIR,—A final word or two as to this medium will close my connection with the correspondence you have recently inserted in 'LIGHT.'

In my communications I have carefully refrained from the slightest exaggeration in regard to matters of fact. In what has been said full recognition appears as to the mediumship of the man. But when he purports to comment upon my letters he gives evidence of his characteristic overweening conceit, and the selfishness peculiar to him.

This selfishness comes to the front in all his daily round of reference to *his* mediumship. When he denies the use of drapery he knows that he only repeats what we *know* to be false. He does not refer to his string arrangements to ring bells. Nor does he refer to wire contrivances which he got from a mate for aid in his mediumship. Regarding the clock he also sends you an utterly false statement. He may have an opportunity of clearing himself of the charges. The Gateshead and Felling Spiritualists are prepared to put down £5 to be handed over to Newcastle Infirmary fund if John Huggins can prove that he is truthful! It is the interest these people take in honest mediumship which impels me to demand from him some attempt to justify himself. He says: 'I thought I would test my wife and see which of us really was the medium,' &c.

I do not believe there is a single word of truth in these dozen lines. I am prepared to challenge him to meet a representative body—half of the number selected by him, and half to be nominated by me—before whom he may have the chance of proving the statements in the letter he has got someone to write to you. I charge him with using drapery, string, and wire fraudulently, and with falsehood in connection with his mediumship.

The Spiritualists who have known him for some years are very sore that the letter sent you by some one on his behalf should remain unanswered. I, therefore, submit that these few lines should be given to the readers of your paper.

I advisedly refrained from using his name in my letters. My reason was that while considering that the case of the little clock was worthy of note, I did not wish to pander to the conceited, egotistical person so characteristically self-portrayed in the letter you printed April 10th. I will have nothing more to do with him, unless to carry out the challenge if he will take it up.

JOHN LORD.

TO CORRESPONDENTS.

PARIS.—Many thanks. Your letter shall have attention.

A. B.—For many reasons we are unable to recommend the medium you mention.

X. Y. Z.—So far from the matter having escaped attention, we can assure you that it is receiving careful consideration. No time is being lost.

THE LONDON SPIRITUALIST ALLIANCE, LIMITED.—Copies of the Memorandum and Articles of Association may be obtained from the office of the Alliance, 2, Duke-street, Adelphi, London, W.C., price 1s. The Memorandum sets forth in detail the purposes and objects of the society, with the names of the signatories; and the Articles prescribe the necessary rules and regulations for its conduct, including the election of members and associates, council, and officers.

SOCIETY WORK.

STRATFORD SOCIETY OF SPIRITUALISTS, FOREST GATE BRANCH, LIBERAL HALL, OPPOSITE FOREST GATE STATION, E.—Next Sunday, at 7 p.m., 'Evangel'; subject, 'Spiritualism.' Also, at Workman's Hall, West Ham-lane, Stratford, next Sunday, at 6.45 p.m., Mr. Veitch; subject, 'Spiritualism.'—THOS. MCCALLUM.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE.—On Sunday last Mr. Barrell gave a thoughtful address on 'The Blessings of Spiritualism to Humanity,' followed by Mrs. Barrell with psychometry, all delineations being fully recognised. Next Sunday, at 11 a.m., discussion; at 7 p.m., Mr. W. E. Walker.—E. S. WALKER.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, N.—On Sunday last an address by Mr. Brenchley, followed by good clairvoyance by Mrs. Brenchley; of nine descriptions two only were not recognised at the time. Sunday next, at 7 p.m., Mr. Dalley, trance address. Wednesday, at 8 p.m., circle, Mrs. Brenchley; members only.—E. J. T.

NORTH LONDON SPIRITUALISTS' SOCIETY, FINSBURY PARK, 14, STROUD GREEN-ROAD.—Our social tea on Good Friday was a success, both in point of numbers and harmony. Speeches, songs, recitations, and music from 6 p.m. to 11 p.m. On Sunday last Healing, Inoculation, Drugging, and Vivisection were spoken of and compared with the truths of natural healing as presented to us by our spirit friends. Several friends in the meeting received treatment and advice through the mediumship of Mrs. Jones, under the influence of her Indian guide.—A. W. J.

SPIRITUAL ATHENÆUM, 113, EDGWARE-ROAD.—Mr. Tindall, A.T.C.L., will give four trance lectures on Occultism, to be followed by personal delineations and clairvoyance by Mr. Horatio Hunt, on Sunday evenings, at 7 p.m. Subjects: May 2nd, 'Re-incarnation and the Path of Initiation'; May 9th, 'Occultism and Magic'; May 16th, 'Occultism and Christianity'; May 23rd, 'Occultism and Modern Civilisation: Occult Teachings *versus* Materialistic Science.' During the evening sacred solos by Mrs. Tindall. Silver collection.—A. F. TINDALL, A.T.C.L.

CANNING TOWN (ORIGINAL) SOCIETY, SANSPAREIL TEMPERANCE ROOMS, 2, FORD'S PARK-ROAD, TRINITY-STREET.—Successful clairvoyance was given by Mrs. Whimp last Thursday, every description being recognised. On Sunday Mr. J. Sloan delivered a stirring address on the 'Spirit World' to a full audience, which was highly appreciated. Following the address Mr. Sloan psychometrised articles with remarkable accuracy. Our meetings are increasing week by week. Next Sunday, at 7 p.m., Mr. Ronald Brailey. Thursday, 29th, monthly soirée.—A. HOPPER.

BIRMINGHAM.—SPIRITUAL EVIDENCE SOCIETY.—An excellent paper by Mr. Arnold Smith on Sir Thomas Browne's 'Religio Medici,' given at a recent meeting of this society, served to show that in addition to intrinsic interest, a careful examination of a great or famous mind forms an excellent basis for the study of psychology. The vagaries of Sir Thomas' philosophic muse portray the condition of psychic as well as theological speculations in the early Stuart period. He seems to have been an honest man before all things, and the glaring inconsistency of his views when honestly written down form an excellent commentary on the religion of his time.—B. H.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss McCreadie again received a warm welcome from a very numerous audience, and the clairvoyance given by her Indian control, 'Sunshine,' proved very successful, nineteen descriptions out of the twenty given being recognised. Mr. Peter Lee, of Rochdale, who was on a short visit to London, made a few remarks from the platform, which were greatly appreciated. The Marylebone workers were delighted to welcome this gentleman, whose name and work are so well known in the Cause. Miss Hughes sang 'O, that we two were Maying' in her customary finished style. Next Sunday evening, at 7 o'clock, Mr. E. Wallis, trance address; solos by Mr. Wallis A. Wallis.—L. H.

TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK ROAD.—Out of fifteen clairvoyant descriptions by Mr. Peters last Thursday, only three were unrecognised. We often have people come on succeeding Thursdays to tell us that they afterwards recognised descriptions which they could not remember while being described. On Sunday morning last Mrs. H. Boddington opened our discussion, 'As to where we differ from other "isms."' Messrs. Adams, Martin, Boddington, Dickinson and another ably maintained the interest. In the evening Mr. and Mrs. Boddington and Mr. Adams spoke on 'Total Abstinence from a Spiritualist's Point of View' to an appreciative audience. Solo by Miss Greenman nicely rendered. Next Sunday morning we conclude our morning discussions owing to recommencing work in Battersea Park. On Sunday next, Mr. Adams, at 11 a.m., 'Prophecy.' At 7 p.m., Mrs. Boddington, 'The Gift of Tongues.' Thursday, at 8 p.m., Mr. Peters. No admission after 8.30 p.m.—H. B.